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AUTHOR Ramirez, Manuel, III
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ABSTRACT

The Mestizo (mixed ethnic heritage) Civil Rights Movement in the United States can be divided into five phases: Pre-Civil Rights, Civil Rights, Bilingual-Multicultural Education, Political Conservatism, and the current period, an Assault on Civil Rights. The paper describes how a personal research career has been influenced by the different stages of the Movement, and work on the concept of the multicultural personality has closely reflected its various phases. The Movement not only provided multicultural models such as Cesar Chavez, Malcolm X, Dolores Huerta, Martin Luther King, Jr., and Rosa Parks, it also provided a liberating force from racist, sexist, and cultural and genetic superiority paradigms of the social sciences. A personal account of the development of the concept of the multicultural personality is given, and a description of the instruments which were designed to assess multicultural personality processes is also provided. The anti-affirmative action trend of today's society impels one to look to the future in the hope that the Civil Rights flame will be rekindled so that multiculturalism can help save the world. (Contains 24 references. Three figures and nine tables are presented which are related to multicultural personality development and identity.) (Author)

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Running head: HISTORICAL DEVELOPMENT: MULTICULTURAL PERSONALITY

Historical Development of the Concept of the Multicultural Personality:

A Mixed Ethnic Heritage Perspective

Manuel Ramirez III

University of Texas at Austin

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Abstract

The Mestizo (mixed ethnic heritage) Civil Rights Movement in the U.S. can be divided into five phases: Pre-Civil Rights, Civil Rights, Bilingual-Multicultural Education, Political Conservatism, and the current period, an Assault on Civil Rights. The author's research career has been influenced by the different stages of the Movement, and his work on the concept of the multicultural personality has closely reflected its various phases. The Movement not only provided multicultural models such as Cesar Chavez, Malcolm X, Dolores Huerta, Martin Luther King, Jr., and Rosa Parks, it also helped to liberate the author from racist, sexist, and cultural and genetic superiority paradigms of the social sciences. The author recounts development of the concept of the multicultural personality and also describes the instruments which were designed to assess multicultural personality processes. Considering the anti-affirmative action trend of today's society, he looks to the future in the hope that the Civil Rights flame will be rekindled so that multiculturalism can help save the world.

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Historical Development of the Concept of the Multicultural Personality: A Mixed Ethnic Heritage Perspective

This paper describes the academic odyssey of the author during the different eras of the American Mestizo Civil Rights Movement and the struggle to understand multicultural orientations to life in a racist, sexist and conformist society. This paper summarizes the history of the concept of the multicultural personality from a mestizo (mixed ethnic heritage) perspective. It also provides an overview of instruments and procedures designed to assess multicultural processes and personality dynamics.

The evolution of the mestizo concept of the multicultural personality is closely linked to major events in the struggle for equality and social justice for the disenfranchised in the United States. The Civil Rights Movement gave expression to multicultural personality processes. In doing so it transformed a view of people who participate in more than one culture from confused and marginal to multicultural participants and ambassadors for pluralism. This paper summarizes the author's quest to understand and assess multicultural personality processes during five phases of the U.S. Civil Rights Movement: Pre-Civil Rights, Civil Rights, Bilingual-Multicultural Education, Political Conservatism (which coincided with the Mexican economic crisis), and the assault on Civil Rights.

Pre-Civil Rights Era

The author began doing research on the identity of mestizo peoples in the United States as a graduate student at the University of Texas at Austin in 1962. At that time

American social scientists were just beginning to recognize the importance that culture plays in personality development and functioning. Early work on ethnic identity such as that done by W.E.B. DuBois (1903), the African American sociologist who was a faculty member at Wilberforce and Atlanta universities and founder/editor of The Crisis of the National Association for the Advancement of Colored People (NAACP), had been largely ignored. Research conducted in the 1940s and 50s on Native Americans and Latinos had received limited attention in academic circles: Henry (1947) with the Navajo and Hopi; Halowell (1955) with the Ojibwa; the Spindlers (1955) with the Menomini; and Kaplan, Rickers-Ovsiankina and Joseph (1956) with the Navajo, Zuni and Latinos.

Recognition of the importance of culture in Latino personality development and functioning, however, is not marked until the publication of the research of Madsen (1964) on acculturation in Latinos in south Texas. The analysis of the psychology of acculturation done by Paz (1960) focused on Latinos in southern California when he described the behavior of pachucos (zootsuiters). The activities for social justice and equality of opportunity for people of color, led by such figures as Malcolm X, Cesar Chavez, Dolores Huerta, Martin Luther King, Jr., and Rosa Parks, also had an impact on the recognition of the importance of cultural variables in personality development and functioning.

The author's initial research efforts during the period prior to the active emergence of the Civil Rights Movement were influenced by the work being done by Diaz-Guerrero (1955) in Mexico. Diaz-Guerrero had developed a values inventory, which he used with university students in Mexico City. The author was familiar with many of the values identified by Diaz-Guerrero because he had been reared in the United States-Mexico border region of Texas. But other values to which the author had been exposed in the process of

growing up in the Rio Grande Valley were more typical of the bicultural socio-cultural system represented by American Latino cultures; these were not reflected in the Diaz-Guerrero scale. These bicultural values were also reflected in the leadership styles exhibited by Cesar Chavez and Dolores Huerta as they led the farm workers movement and the grape boycott, when they incorporated such symbols of the Mexican Catholic Church as the Virgin of Guadalupe with the union organizing techniques typical of the urban American labor movement. The author attempted to capture these themes in a Mexican American Family Values Scale he used with college students in Texas (1967). He compared his findings to those of Diaz-Guerrero in Mexico and of Fernandez-Marina (1958), who had used the Diaz-Guerrero items in Puerto Rico.

Civil Rights Era

The author was fortunate to have been a faculty member at California State University at Sacramento during the activities of the early 1960s: in 1964 Cesar Chavez and Delores Huerta led a march of farm workers from Delano to the steps of the California state capitol in Sacramento. The grape boycott and strikes by the farm workers sparked student and faculty activism on college campuses throughout California. Chicano studies programs, first established at California State University at Los Angeles, spread to other California State University and University of California campuses. The Teatro Campesino of Luis Valdez, which had evolved from the farm labor movement, spawned college teatros that put on plays focusing on the struggle of Latino adolescents and young adults as they established bicultural identities and orientations toward life.

The Civil Rights Movement on college campuses also led to the development of student action groups, such as MECHA (Movimiento Estudiantil Chicano de Aztlan). The

changes taking place in higher education afforded the author and others an opportunity to observe different patterns of identity and bicultural personality types in students. In 1965 he authored (Ramirez, 1970) a position paper under the commission of the California State Department of Education. This paper identified three major patterns of bicultural identity: preferred traditional Latino, preferred mainstream American and bicultural.

Research on the leadership behavior exhibited by bicultural college students and by the Latino leaders of the Civil Rights Movement helped the author liberate himself from some of the negative perspectives pervading much of the work to date on Latinos: Madsen (1964), who referred to bicultural Mexican Americans as alcoholic agringados (Anglicized); Paz (1960), who referred to zootsuiters who were struggling to evolve bicultural identities and life orientations as confused clowns; and Diaz-Guerrero, who saw Mexican family dynamics as related to neuroses in both men and women.

The author proceeded to investigate bicultural dynamics typical of the identity types he observed. The first project (1969) focused on the relationship of Latino values to problems of psychological adjustment experienced by students who were strongly identified with Latino cultural values and by those who tended to reject this value system. Students who most identified with Latino values indicated that most of the conflicts they experienced were with non-Latino peers and authority figures. Those least identified with these values, however, indicated most of their conflicts were with their parents.

The second project (1971) examined the relationship of Latino values to adjustment to educational environments. During this time in the Civil Rights Movement there was strong concern about the high drop-out rates among Latino students. In collaboration with Barbara Petersen and Clark Taylor at California State University at Sacramento, the author

studied middle and high school Latino students in Sacramento, California, developing a new instrument to collect data on bicultural personality dynamics-- the School Situations Pictures Stories Technique (SSPST). The SSPST is a modification of the Thematic Apperception Test which was more appropriate for Latino children and adolescents (see Figure 1). An educational values instrument was also developed for use in this study.

Insert Figure 1 About Here

The findings showed that Latinos were experiencing value conflicts in the schools and that they were experiencing psychological distress as they attempted to bridge the gap between the cultures of home and of school. Those who were did well academically and remained in school had evolved bicultural identities, while those who remained monocultural tended to become disaffected and to drop out before graduation.

Bilingual-Multicultural Education Era

After the hearing of the United States Commission on Civil Rights in San Antonio, Texas (1968), and the enactment of the Bilingual Education Act (1968), the focus of the Mestizo Civil Rights Movement was more intensely focused on public education. Again, the author had the good fortune to have been in the right place at the right time. Robert Egbert, Director of Project Follow Through of the U.S. Office of Education, supported efforts by the author to develop an educational model for elementary school children. The model was based on a bicultural value system and on the dynamics of bicultural processes. In addition, the Cucamonga School District and the Latino community in Cucamonga, California, led by Armando Navarro, agreed to serve as the implementation site for the New Frontiers Bilingual/Bicultural Model (Cox, Macaulay and Ramirez, 1980). In time the

model was also implemented in San Jose and Corona, California, and in Rio Grande City, Texas.

Implementation of the New Frontiers Model afforded opportunities for research work with children and their families. With the help of Ray Buriel, systematic observations of children in classrooms were undertaken. This led to the discovery that the behavior of many mestizo children was not just bicultural-- it was multicultural. That is, children were observed to shuttle effortlessly and effectively among Latino, African American, Asian American and mainstream American cultures. In addition these observations showed that children exhibited cognitive flexibility; that is, they could use different learning and problem-solving styles as they faced different learning demands in the classroom.

It was also at this time that the author began collaborations with Alfredo Castañeda, who had been his dissertation chair at the University of Texas at Austin. Castañeda and the author accepted faculty positions with the University of California at Riverside in 1970. In 1974 they authored Cultural Democracy, Bicognitive Development and Education. In this work they conceptualized bicultural and multicultural behaviors as cultural styles (reflective of values mediated through the socialization styles of families and communities) and cognitive styles (patterns of learning, problem solving, teaching, communicating, motivating, and relating to others). Ramirez and Castañeda advocated the use of the Mexican American Family Values Scale to assess cultural style. They also developed a behavioral observation instrument to assess cognitive style, thus, breaking away from the cognitive instruments used by Herman Witkin and his colleagues (1962). Ramirez and Castañeda extensively modified the theory of cognitive styles which had been developed by Witkin (1962) as they introduced the concept of bicognition to represent the cognitive

flexibility they were observing in multicultural mestizo children. See Figure 2 showing the relationship of culture to cognitive styles and Table 1 showing the Behavioral Observation Instrument for Assessing Cognitive Style.

Insert Figure 2 About Here

Insert Table 1 About Here

Next Ramirez, Castañeda and their colleagues (1977) studied the multicultural processes in college students. During this period affirmative action programs were in place on campuses throughout the nation, and ethnic studies programs had achieved academic respectability and were awarding academic degrees. The investigators first identified students who exhibited pluralistic orientations to life and proceeded to conduct intensive interviews and observations of these subjects as they went about their daily lives on campus. Data from the interviews and observations resulted in a pool of characteristics. These, in turn, led to the development of two instruments for assessing multicultural personality processes, the Multicultural Experience Inventory (MEI) and the Bicognitive Orientation to Life Scale (BOLS). Sample items from these instruments are presented in Tables 2 and 3. The MEI consisted of three parts: demographic-linguistic

Insert Table 2 About Here

Insert Table 3 About Here

information, personal history, and multicultural participation. The BOLS provided an indication of cognitive flexibility by assessing participants' responses in their degree of concurrence or disagreement with statements reflecting a field sensitive or field independent orientation to life. Item pairs expressed a field sensitive and a field independent orientation

in the areas of (1) interpersonal relationships; (2) leadership style; (3) learning style; (4) attitudes towards authority; and (5) interest in science and math as opposed to interest in the arts and humanities. Field sensitive, field independent and bicognitive scores could be obtained for each subject. The BOLS and MEI were administered to 1,046 Latino college students on university campuses in Texas and California (Ramirez, 1983). From this population a sample group of 129 subjects was selected for intensive study through use of a life history interview technique, the Psychohistory Schedule for Assessing Multiculturalism (PSAM). Data obtained from the interviews revealed five historical developmental patterns or paths (presented in Table 4) to the development of multicultural orientations to life.

Insert Table 4 About Here

Interview data also revealed different patterns of multicultural identity which varied with respect to extent and degree of effective participation in two or more socio-cultural groups, willingness to invest energy and time to improve the well-being of people in different socio-cultural groups and the ability to transcend in order to develop a multicultural perspective. The resulting different multicultural identify patterns are presented in Table 5.

Insert Table 5 About Here

The second stage of the multicultural university student project concentrated on multicultural leadership styles in mixed ethnic groups under conditions of conflict. During the concurrent phase of the Civil Rights Movement, there was increased concern with the formation of coalitions of the different disenfranchised groups. At the same time there was also interest in reaching out to Anglo Americans who identified with the cause of equality

of opportunity. Two critical questions surfaced: (1) could people of different ethnic groups work together? and (2) what leadership behaviors would be effective to bring about agreement and to reduce conflict between members of various ethnic groups?

The multicultural leaders study involved observing college students who had been identified as either monocultural or multicultural on the basis of scores on the MEI and the BOLS. The subjects served as leaders of mixed ethnic groups (composed of Anglo, African American and Latino peers). The leaders were asked to bring the members of their groups to consensus on a controversial topic. Leadership behavior was rated using the modified Bales (1950) behavior observation scale. The findings yielded five dimensions of group leader behavior used with greater frequency by the more highly multicultural leaders: (1) taking charge as exemplified by quickness in assuming leader role, being assertive and active, and assessing group process; (2) communicating effectively through such behavior as asking for opini ns, evaluations, and feelings, clarifying statements of members, and clarifying the issue being discussed; (3) attempting to reduce interpersonal conflict through mediation and compromise; (4) exhibiting social sensitivity and personableness, by such acts as acknowledging contributions of others and learning and using the members' names; and (5) coping with stress as with fewer visible signs of tension and absence of inappropriate behaviors that interfered with the group process.

In additional, ratings of global leadership style indicated that multicultural leaders were more flexible, that is, they tended to be less autocratic and more democratic. They were more active and assertive but combined these characteristics with tact and sensitivity. Low multicultural leaders, on the other hand, tended to behave in authoritarian fashion

(such as interrupting members of the group by shouting them down) or, conversely, in a passive laissez-faire management style allowing unproductive and divisive activities.

The Political Conservatism Era

The years of the Reagan and Bush Administrations were marked by a decline in ethnic studies programs, in bilingual/multicultural programs and in enrollment of students of mixed ethnic heritage in higher education programs throughout the country. The economic crisis in Mexico, beginning in 1980, also resulted in a decrease in the number of Mexican citizens attending colleges and universities in the United States. The Mexican economic crisis also brought a severe economic recession to border communities of the Southwestern United States. Mestizo families in this country were forced to cope with decreasing economic resources that coincided with funding cuts in social and educational programs. These problems encouraged the author to focus his research efforts on the struggle for survival which families on both sides of the border were undergoing.

The first series of studies (1987) centered on poor working-class families in San Antonio, Texas, and Monterrey, Mexico. The San Antonio subjects were further split into groups of first- generation Latino and second/third-generation Latino. The project was a pre-post naturalistic study as the first phase began at the initial stages of the Mexican economic crisis while the second phase followed up the five years later when the full impact of the downturn had already been felt. Instruments and procedures used to collect data included values inventories, family histories, mental and physical health inventories as well as instruments specifically constructed to assess the effects on family dynamics and individual adjustment of the economic crisis and funding cuts in social and educational programs. The findings suggested that for families in the three cultural groups (Mexican,

first-generation Latino, and second/third-generation Latino), economic stress was related to development of new life-styles and coping strategies. The new patterns of adjustment were reflective of both modern and traditional values and belief systems, with a combination of modern and traditional orientations to life relating to greater mental health and family unity.

The researchers found that Latino families were being influenced by both Mexican and mainstream American cultural forces to develop multicultural orientations to life and in the process were evolving a pluralistic culture which was unique. Items which differentiated best between Latinos and Anglos on the FAS are presented in Table 6. The second series of studies (1994) concentrated on intact, middle-class families in the Rio Grande Valley and Austin, Texas, and in Monterrey, Mexico, and incorporated a multimethod approach for data collection including videotaping family interactions, interviews, and a revised version of the Family Attitude Scale (FAS) (Carrasco and Ramirez, in progress).

Insert Table 6 About Here

The Assault on Civil Rights Era

In the last few years the Civil Rights Movement appears to have come to a standstill. The only leader of national stature is the Reverend Jesse Jackson. The U.S. Supreme Court's recent decisions have curtailed affirmative action programs and have brought into question the future of redistricting efforts to ensure equality of political representation. Ethnic studies programs are facing cutbacks while the enrollment of mestizo students in colleges and universities continues to decline. Student and faculty activism on campuses is restricted. Critics of affirmative action are becoming more vocal. There are also indications that with the recent publication of The Bell Curve (1995) some social

scientists are turning again to theories of cultural and genetic superiority to justify social, educational and economic problems of people of color.

The decreasing influence of the Civil Rights Movement is leaving a number of problems of mestizo populations unaddressed:

- the increasing rates of HIV and its disproportional incidence in people of color;
- discrimination against and marginalization of gays and lesbians of mixed ethnic heritage, groups which often experience rejection from both the culture group of origin and from mainstream society;
- the steady decline in the standard of living of the working poor;
- the increase in drop-out rates among Latino and Native American college students; and
- the increasing mental health problems related to drug and alcohol abuse, hate crimes and violence.

Changes in the Civil Rights Movement continue to have a major influence on the research activities of the author. His efforts in recent years have shifted to mental health, specifically to the development of assessment techniques which are sensitive to the mental health problems of mestizo populations in a post-Civil Rights society and to the development of a model of multicultural psychotherapy (Ramirez, 1991).

In this investigation of mestizo mental health, the author is using the MEI, the FAS and the Traditionalism-Modernism Inventory (TMI) with patients to assess their progress toward multicultural development, the barriers which are providing an impediment to the development of multicultural orientations to life and the identification of environmental

resources which can assist in multicultural development. Additionally, behavior observation instruments were developed for use as part of the therapeutic process. These instruments are presented in Tables 7 and 8.

Insert Table 7 About Here

Insert Table 8 About Here

Work with the multicultural model of psychotherapy led to the identification of therapy goals for developing a pluralistic orientation to life (listed in Table 9) and process of multicultural psychotherapy (outlined in Figure 3).

Insert Table 9 About Here

Insert Figure 3 About Here

The current direction of the author's work has been to investigate the reasons why students of mixed ethnic heritage drop out of college (Ramirez and Kim, in progress). In addition he is collaborating with his former students, Norma Rodriguez and Nicolas Carrasco, to revise the Traditionalism-Modernism Inventory and Family Attitude Scale instruments to reflect recent changes in the focus of the Civil Rights Movement. These changes include sexual orientation, funding for research and prevention of HIV, homelessness, and abortion.

Multiculturalism and the Future

The author and his work are both products of the Mestizo Civil Rights Movement. It was the Civil Rights Movement that helped to liberate him from the traditional, ethnocentric and sexist paradigms of the social sciences. It was the Movement that led him to realize that people of mixed ethnic heritage are not only bicultural -- they are

multicultural. The insights the author achieved and the progress he made in his thinking gives him hope for the future, hope that the trends we are currently experiencing will, in time, be counterbalanced and overshadowed by forces arising from the pressures of international business, international politics and worldwide concerns about the environment and the needs of the less fortunate in society. The flame of the Civil Rights Movement will be rekindled and two incontrovertible truths will emerge as indispensable to peace and cooperation in a pluralistic society -- that we can all learn from each other, and that we are all in this together. Multiculturalism will save the world.

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Figure 1

Cards from the School Situations Pictures Stories Technique

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Figure 2

Relationship between Cultural Style,
Socialization-Life Experiences, and Cognitive Styles

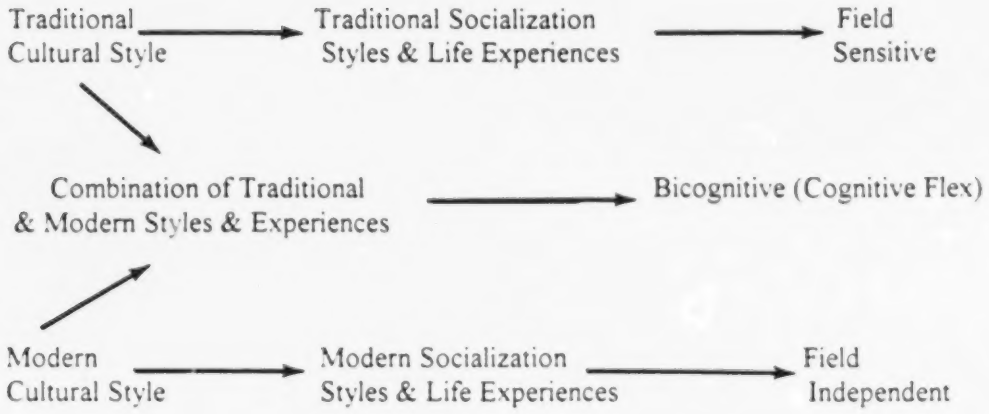
Traditional Cultural Style
Traditional Socialization Styles & Life Experiences
Field Sensitive
Combination of Traditional & Modern Styles & Experiences
Bicognitive (Cognitive Flex)
Modern Cultural Style
Modern Socialization Styles & Life Experiences
Field Independent

Table 1

Characteristics of Field Sensitive and Field Independent Children

Domain	Field Sensitive	Field independent
Relationship to Peers	1. Likes to work with others to achieve a common goal.	1. Prefers to work independently.
	2. Likes to assist others.	2. Likes to compete and gain individual recognition.
	3. Is sensitive to feelings and opinions of others.	3. Task-oriented, is inattentive to social environment when working.
Relationship to Teacher	1. Openly expresses positive feelings for teacher.	1. Avoids physical contact with teacher.
	2. Asks questions about teacher's taste and personal experiences, seeks to become like teacher.	2. Formal interactions with teacher restricted to tasks at hand.
Instructional relationship to Teacher	1. Seeks guidance and demonstration from teacher.	1. Likes to try new tasks without teacher's help.
	2. Seeks rewards which strengthen relationship with teacher.	2. Impatient to begin tasks, likes to finish first.
	3. Is highly motivated by working relationship with teacher.	3. Seeks nonsocial rewards.
Thinking style	1. Functions well when objectives are carefully explained or modeled.	1. Focuses on details and parts of things.
	2. Deals well with concepts in humanized or story format.	2. Deals well with math and science concepts.
	3. Functions well when curriculum content is relevant to personal interests and experiences.	3. Likes discovery or trial-and-error learning.

Table 2

Items of the Multicultural Experience Inventory Which Discriminated Best Between Monocultural and Multicultural People

---

At present, my close friends are:
___ mostly of my ethnic group
___ my ethnic group and minorities of other groups
___ my ethnic group, the majority group, and other minorities; about equally
___ my ethnic group and the majority group
___ mostly of the majority group

The people with whom I have established close and meaningful relationship have been:
___ mostly of my ethnic group
___ my ethnic group and minorities of other groups
___ my ethnic group, the majority group, and other minorities; about equally
___ my ethnic group and the majority group
___ mostly of the majority group

My childhood friends who visited in my home and related well to my parents were:
___ mostly of my ethnic group
___ my ethnic group and minorities of other groups
___ my ethnic group, the majority group, and other minorities; about equally
___ my ethnic group and the majority group
___ mostly of the majority group

When I am involved in group discussions where I am expected to participate, I prefer a group made up of:
___ mostly of my ethnic group
___ my ethnic group and minorities of other groups
___ my ethnic group, the majority group, and other minorities; about equally
___ my ethnic group and the majority group
___ mostly of the majority group

When I discuss personal problems or issues, I discuss them with:
___ mostly of my ethnic group
___ my ethnic group and minorities of other groups
___ my ethnic group, the majority group, and other minorities; about equally
___ my ethnic group and the majority group
___ mostly of the majority group

I invite Anglos (not relatives) to my home:
___ Very often
___ Often
___ Occasionally
___ Seldom
___ Never

I visit the homes of members of minority groups different from my own group:
___ Very often
___ Often
___ Occasionally
___ Seldom
___ Never

Table 3

Items of the Bicognitive Orientation to Life Scale Which Discriminated Best Between Field Independent and Field Sensitive Cognitive Styles

Field Independent	Field Sensitive
Some persons do not deserve respect even though they are in positions of authority.	I like a leader who is primarily concerned with the with the welfare of the group, even if it means that the job takes a little longer.
I enjoy living alone more than living with other people.	When learning something for the first time, I prefer to have someone explain it to me or show me how to do it.
One of the greatest satisfactions in life is feeling of having done better than others.	Whenever I experience some failure or let-down, the the encouragement of my family helps me to get going again.
I learn better by doing things on my own, even if I make repeated mistakes before finally understanding.	I like to get suggestions from others and frequently ask my family for advice.

Table 4

Historical Patterns of Multicultural Development

Patterns	Defining Characteristics
Parallel	Extensive and continuous exposure to Latino (or to a Latino culture and other minority group cultures) and mainstream culture beginning in the preschool periods and continuing for at least two more life periods
Early Latino/ gradual mainstream	Extensive, almost total exposure to Latino (or to a Latino culture and other minority group cultures) throughout all life periods with gradually increasing exposure to mainstream culture with increasing age
Early Latino/ abrupt mainstream	Extensive, almost total exposure to Latino (or to a Latino culture and other minority group cultures) in the first two or three periods of life followed by sudden immersion in mainstream culture
Early mainstream/ gradual Latino	Reverse of early Latino/gradual mainstream
Early mainstream/ abrupt Latino	Reverse of early Latino/abrupt mainstream

Table 5

Different Patterns of Multicultural Identity

Patterns	Defining Characteristics
Synthesized multicultural	Positive attitudes toward several cultures; competent functioning in more than one culture; feels accepted by members of more than one culture; feels committed to more than one culture as expressed through philosophy of life and life goals
Functional multicultural/ mainstream orientation	Functions competently in both Latino and mainstream cultures; more comfortable and self-assured in mainstream culture; greater commitment to mainstream culture expressed through philosophy of life and life goals
Functional multicultural/ Latino orientation	Functions competently in both Latino and mainstream cultures; more comfortable and self-assured in mainstream culture; greater commitment to mainstream culture expressed through philosophy of life and life goals

Table 6

Items from the Family Attitude Scale Which Discriminated Best Between Mexican Americans and Anglo Americans

Parents always know what's best for a child.
A husband should do some of the cooking and house cleaning.
Girls should not be allowed to play with toys such as soldiers and footballs.
It doesn't do any good to try to change the future, because the future is in the hands of God.
Parents should recognize that a teenage girl needs to be protected more than a teenage boy.
The father should be considered to have the most authority in the family.
We can attain our goals only if it is the will of God that we do so.
A husband should take over some of the household chores and childrearing duties if his wife wants to develop her career interests.

Table 7

Client Preferred Cultural Styles Checklist

Traditional	Modern
___ behaves deferentially towards the therapist	___ seeks to establish equal status with therapist
___ expects the therapists to do most of the talking	___ does most of the talking
___ appears shy and self-controlling	___ appears assertive and self-confident
___ is observant of social environment	___ seems to ignore the social environment
___ focuses on important others in relating reason(s) for seeking therapy	___ focuses on self in relating reason(s) for seeking therapy

Table 8

Client Preferred Cognitive Styles Observation Checklist

Field Sensitive	Field Independent
___ self disclosing	___ depersonalizes problems
___ shows interest in personalizing relationship with therapist	___ relationship with therapist secondary to focus on problems to be addressed in therapy
___ indicates that social rewards from therapist will be important to progress	___ indicates that increase in personal well-being will be important to progress
___ global focus and deductive learning style	___ detail-focused and inductive learning style

Table 9

Goals of Multicultural Psychotherapy and Counseling

Overcoming the Mismatch Syndrome
Recognizing and Accepting the Unique Self
Achieving Cognitive and Cultural Flex
Empowering Clients to Become Change Agents, Peer Counselors and Multicultural Ambassadors

Figure 3

Process of Multicultural Psychotherapy

Match of culture and cognitive style
Willingness to learn from diversity (an open filter)
Participation in diversity challenges (learning dilemmas)
Accumulation of sets of personality resources or building blocks learned from different cultures and peoples
Opportunities for multicultural behavior and thinking
The challenge of achieving intergroup and interpersonal cooperation and understanding
Synthesis and amalgamation of the resources learned from different peoples and cultures to create multicultural coping styles, thinking styles, perceptions of the world (world views) and multicultural identities